

THE
Friendly Enquirer's
Doubts and Objections
ANSWERED:

Concerning

{ The *Light within.*
The *Word of God.*
The *Church of Christ.*
The *Gospel Ministers.*
Ordnances in General
and in Particular.
Water Baptism and
The *Lord's Supper.*

TOGETHER
With a Brief Testimony against
OATHS and TITHES.

First Intended and Written for the Satisfac-
tion of some particular Acquaintance.
And now published for more General Service.

By James Jackson.

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T H E
 Friendly Enquirer's
Doubts and Objections
 ANSWERED, &c.

3719 **T**Hat which was from the beginning, even that good Word of Life, which is the *Light* of Men; that which we have *seen*, and *heard*, and *tasted* of, is here declared unto you, that ye also may have Fellowship with us: And truly our Fellowship is with the Father, and with his Son Jesus Christ; and for this and no other end, write I unto you, but that your joy may be full. This then is

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the

the Message that God is *Light*, and in him is no darkness at all ; and if we say that we have Fellowship with him, and walk in darkness, we Lie and do not the Truth : But if we walk in the *Light*, as he is in the *Light*, we have Fellowship one with another ; and the Blood of Jesus Christ his Son, cleanseth us from all Sin : If we say we have no Sin, we deceive our selves, and the Truth is not in us ; but if we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all our Unrighteousness, 1 *John*. 1. 1. 2. 3. to the 9th.

Whoever therefore would attain unto the blessed Work of *Sanctification*, to be cleansed from all Sin by the Blood of Jesus Christ, and so come to enjoy the comfortable fellowship of
the

the *Holy Ghost*, which proceeds from the *Father* and the *Son*, *Must turn from Darknes to Light*, (*Acts* 26. 18.) must *Believe in the Light* (*John* 12. 36.) And walk in the *Light*, even as he is in the *Light*, and will know that this *Turning* is an *Inward Turning* from the *Darknes* which is *within*, unto the *Light within*, where the *Day* dawneth his *Star* ariseth, and the day spring from on high, doth visit us even in our *Hearts*, 2. *Pet.* 1. 19. Wherefore blessed are they who are not offended in the *Light*, but turn to it, believe in it, and obey it in all things.

1. *Objection*, But we are afraid of being deceived: This is a new and strange *Doctrine*, did ever *Christ* or his *Apostles* bid Men believe and obey the *Light within*? A 3 1. An-

Answer, 1. Are you not already deceived? Consider and faithfully examine your own conditions, if you are delivered out of the deceived State, wherein the greatest part of the World yet remain, are you not in a sinful Transgressing State? For 'tis said, *The Woman being deceived was in the Transgression*, 1 Tim. 2. 14.

(2.) They who believe and abide in the *Light*, know that they are not deceived; seek not to deceive any, nor fear any deceiving them; tho' whilst we walk in the imaginations of our own Hearts, and warmed ourselves with the sparks of our own kindling, that then as the *Serpent* beguiled *Eve* through his subtilty, so our Minds were corrupted from the Simplicity that is in *Jesus*; in which State
we

we see many yet to stand, whom the Lord will undeceive in his own time: But evil Men and seducers will wax worse and worse, deceiving and being deceived: And never fear deceit in those that turn you to the *Light*; unto which, they that do the Truth bring all their works.

Verily you ought cautiously to be aware of, and suspect all those who pretend safe conduct, but reject and hate the *Light*.

(3.) Search and Prove this Doctrine freely, without prejudice or partiality judge, nor condemn it unheard, speak not evil of any thing unknown; for so we may unhappily condemn the Innocent, and make our selves Guilty: We should rightly understand what another holds, before we contend against him; least for want of this Wisdom

and Patience, we oppose not so much his Judgment, as our own Conceit : Better it is to hear a Mans mind with meekness and candor, than hastily to guess at it.

(4.) Be not wedded I beseech you to any Opinion, nor wise in your own Conceits, so as to build upon your own, or other Mens Judgments ; and rest satisfied therein, because it is strengthened by Multitude, Custom, Authority and Antiquity, for undoubtedly many have erred grossly in those things they have thought themselves infallible.

Better it is to cleave to the clear and naked Truth's of God alone, than to follow the Doctrines and Examples of the most learned and Eminent Professors in the World, when they hold
not

not the Truth as it is in *Jesus*

(5.) Reproach not this Doctrine, saying, it is new and strange, or that ye never heard it so before; for this discovers your ignorance more than my Error, for this which to you may seem to be a new Error, being rightly examined by the Scriptures, will evidently prove an old Truth; and if you will needs reject whatsoever to you favours of Novelty; how shall the Truths we yet know not be brought in, and the Ignorance and Error which yet remain be purged out?

(6.) This is the same Doctrine which was preached by our blessed *Saviour*, and his holy *Prophets* and *Apostles*, which was believed and obeyed, by all the Faithful Saints and Servants of God since the Creation; the

same which the Lord gave in charge to the *Israelites* by the mouth of *Moses*, saying, *Behold I send my Angel before thee to keep thee in the way, and to bring thee to the place I have prepared: Beware of him and obey his Voice—Exod. 23. 20. But the Soul that doeth ought presumptuously, reproacheth the Lord, and shall be cut off from his People, because he hath despised the Word of the Lord, Numb. 15. 30. what is here meant by the Word of the Lord?*

Answer, *Nothing less than the Light of Christ in their Hearts: For saith Moses, It is not hidden from thee, neither is it far off, but the Word is very nigh, even in thy Heart, and in thy Mouth, that thou shouldest hear it, and do it, Deut. 30. 11. to 14. to which the Apostle gives his*

his Testimony, that this Word (or Light) *within*, is not Diabolical, nor Natural, nor Legal, but Evangelical; and affirms, that obedience thereunto, is of the *Righteousness of Faith*, Rom. 10. from the 5th to the 8th. David calls it, a Lamp to his feet, and a Light to his paths, and prays that the *Light* and the *Truth*, may be his Leader and Guide: Solomon says, *The reproof of instruction is the way of Life*: And the Prophet *Isaiah* testifies, thou shalt hear a Word behind thee saying, *this is the Way walk in it*, Isa. 30. 21. John the Baptist preached *Christ the Light*, which was the *Word* which was in the beginning of the World, and He was sent to bear witness of this *Light*, (which is not a false Light, or a natural Light) but the true *Light*, which lighteth every

very

very Man that cometh into the World, John 1. 9. and our blessed Lord said, John 8. 12. I am the Light of the World, he that followeth me shall not walk in Darknes, but shall have the Light of Life : While ye therefore have the Light, believe in the Light, that ye may be the Children of the Light, John 12. 36. and he bids, seek first the Kingdom of God, and the Righteousness thereof ; which Kingdom, he told the Scribes and Pharisees, was in them, Luke 17. 21. whence it is evident, that every true Convert must inwardly turn from the Power of Satan, and Kingdom of darkness within, and inwardly seek and feel after the marvelous Light of God's Kingdom, to seek the Lord if haply they might feel after him and find him, tho' he be not far from everyone of us, Acts

17. 27. and the Apostle James writing to Sinners, bids them lay aside *all filthiness and superfluity of naughtiness, and receive with meeknes the ingrafted Word,* which is able to *save their Souls;* which Peter calls the *sure Word of Propheſie*, unto which (ſays he) *ye do well to give heed as unto a Light that ſhines in a dark place, till the day dawn, and the day ſtar ariſe in your Hearts,* 2^d Pe.

1. 19. which ſaid *ingrafted Word, and ſure Word of Propheſie*, cannot be intended, or meant by the *Holy Ghost* to be the Scriptures, becauſe they are not able to *Save Mens Souls*, or give *Eternal Life* to ſuch as think to have it thence, *John 5. 39.* but it is the *Light of Chriſt our Lord*, in whom is *Life Eternal*, and the ſame *Life* is the *Light of Men*, and his Name is called the
Word.

Word of God, Rev. 19. 13.

2 *Obj Et*, But dost thou deny the *Scriptures* to be the Word of God? Which is the only rule, both for Life, and also to judge of Doctrines, and the only *Weapon* to resist *Satan*, and confute his *Ministers*; and Christ overcame the Tempter only by the *Scriptures*, which are the Sword of the Spirit, and the Word of God.

Ans. 1. In obedience to the command of *Christ*, John 5. 39. I have perused and diligently searched the *Scriptures*, both in the Originals, and several Translations, it may be as much as any Man, and find that they sufficiently declare, and testify of, and for our blessed *Saviour Jesus Christ* to be the *Word of God*.

But

But through the whole Volume of this holy *Book*, called the *Bible*, and *Scriptures* of Truth ; I find not therein that they are called by this Name.

(2.) And therefore that the *Scriptures* are the **Sword** of the **Spirit**, or the **Word** of **God**, I have no *Scripture* warrant to believe, but that the **Word** of **God**, is the **Sword** of the **Spirit**. I own and witness experimentally, and that it is *sharper than a Two edged Sword*, like a *Hammer and Fire*, the *Ax at the Root of the Tree*, and that 'tis *Unchangeable*, *Incrruptible* and *Eternal*, *without beginning of Days or end of Time*, and so are not the *Scriptures*.

(2.) Nevertheless we prefer the Holy *Scriptures* (above all *Books*) as they were given forth by the *Holy Spirit* of *God*, and therefore

therefore of *Divine Authority*, and believe them to be a true Declaration of God, and of his Word, yet we must not fix our hopes of Eternal Life in the Scriptures, as the *Jews* did, and would not believe in Christ, nor come to him that they might have Life, *John* 5. 38. 39. 40. It is not they therefore who have the Scriptures, but only they who have the Son of God that have life, 1 *John* 5. 12.

(4.) Wherefore we prefer Christ Jesus above the Scriptures, for in all things *he* must have the *preheminance*, therefore said *John*, *he is preferr'd before me, for he is before me, and before Abraham was* (saith Christ) *I am*: Wherefore know that we build not upon the holy *Prophets* and *Apostles*, their Words, Works, Writings and Experiences,

ences, but upon *Jesus Christ* Himself, being the *Chief Corner Stone*, and the *Foundation* of the *Prophets* and *Apostles*, so that we have not received our *Light*, *Life*, *Peace*, *Comfort*, *Faith*, *Hope* and *Assurance* from the *Writings* of the *Saints*, but from him that was their *Light*, *Life*, *Hope*, *Rest* and *Foundation*, and have our teaching from that inward *Light*, *Law*, *Word*, and *Unction*, whereby *Abel*, *Enoch*, *Noah*, *Abraham*, *Isaac*, *Jacob* and *Joseph* walked with, and pleased God, long before the *Scripture* or *Scriptural Rules* were written and manifested.

(5.) Neither are the *Scriptures* the *only Rule*, for they declare and testify of the *Law* written in the *Heart*, and the *Rule of a new Creature*, *Gal. 6. 15. 16.* and as for the *only Judge*
of

Doctrines, we know that the Scriptures are hard to be understood, and therefore Men in their Carnal Wisdom, are putting their several meanings upon one and the same *Scripture*, wherefore we say the Spirit of God is the Judge of Doctrines; because he alone, who gave forth the Scriptures; best knows the meaning thereof: *For the Spirit searcheth all things, yea, the deep things of God*, 1 Cor. 2. 10.

Answer, (6.) Neither yet do I believe that the Scriptures were the only means which *Christ* made use of to overcome and repel the Tempter in the Wilderness; for *Satan* alleged and pleaded Scripture, till he indeed took the *Sword of the Spirit*, even his Divine Power, and commanded him to be gone,

gone, and said, *Get thee behind me Satan.*

Object. 3. Though it is granted, that *Christ* by his *Light* and *Spirit* is in every true *Believer*; yet we cannot believe him to be so in every Man, for *Paul* tells the *Ephesians*, that before their Conversion, they were without God, and without *Christ* in the World, *Eph. 2. 12.* and the same *Apostle* bids others to examine and prove themselves, and to know that *Jesus Christ* is in you, except you be *Reprobates*, *2 Cor. 13. 5.* whereby it appears, that *Unbelievers* and *Reprobates*, are without *Christ*.

Ans. (1.) As to *Unbelievers* before Conversion, they are alienated from the *Life* and *Light* of *Christ*, and under the Powers of the *Prince* of Darkness, nevertheless the true *Light* shines

shines in this *Darkness*, but the
Darkness comprehendeth it not,
John 1. 5. and I can truly wit-
 ness to the Truth hereof, know-
 ing the time when I was with-
 out *Christ* and without *God* in
 the *World*, i. e. without the true
 knowledge of them, living as
 if there was no *God*, yea, with-
 out any awful regard to the Eye
 of *God*, yet I can as truly af-
 firm, that at that time the *Light*
 of *Christ* was in me, testifying
 against all mine Iniquities : And
 tho' this may seem to be a Miste-
 ry, that a measure of his *Light*
 should be in a Man ; when that
 Man is without *Christ*, yet hav-
 ing experienced the truth here-
 of, do therefore testify, that it
 is one thing for the *Light* of
Christ to be in a Man, and ano-
 ther thing for a Man to be in the
Light of *Christ* ; and therefore
 affirm

affirm that the *Light* of Christ is in every Man, but no Man is in Christ Jesus, till *he be a new Creature.*

Ans. (1.) And as to *Reprobates*, such as the Scripture testify, who have sinned out the Day of Grace, done despight to the strivings of the Spirit, as the old World did, such as are complained of, *Jer. 6. 29.* and such as *Stephen* reproveth, *Acts 7. 51.* even such as God hath given up, cast off and rejected; yet doth not this prove, but that the *Light* and *Spirit* of Christ was once in them, and at work in their Hearts.

Ans. (3.) And yet further, in the next place the *Love of Christ constraineth us thus to Judge*, because if *Christ died for all*, then were all dead, *2 Cor. 5. 14.* and as Christ dyed for all Men,

Men, so his grace is free for all Men, *For the Grace of God which brings Salvation, hath appeared to all Men, Tit. 2. 11.* for he is able and willing to save all, that yeild obedience to the tenders of his boundless, endless, unlimited, universal love to Mankind without exception, and this we are verily perswaded of, from these and such like considerations.

(1.) Because the Lord is no respecter of Persons, he maketh his Sun to rise on the just, and on the unjust, and sendeth Rain on the evil and on the good, he accepteth not the Persons of Princes, nor regardeth the Rich more than the Poor, for they all are the work of his Hands.

(2.) Because that Light which shined in our dark, ignorant, unclean and unbelieving Hearts,

Hearts, before Conversion, is the very same in which we ought to live and abide since our Conversion; that which formerly stood by, and in us, was an Eye witness too, and bore a faithful Testimony against us, while we walked in Darknes, is the same which since the time of our Believing and abiding in his Light, witnesseth with our Spirits, that we are the Children of God. That very *Light*, which before reprov'd, convinc'd, judg'd and condemn'd us, for all unbelief and unrighteousness both in Heart and Life, is still the same which doth convert, confirm, cleanse, justify and save, yea, that *Light* which before shined in Darknes, when we were as vile as the worst of Sinners, doth now to the praise of God shine out
of

of Darknes, whereof we are not Ashamed.

(3.) Because our Lord Jesus who cannot lye, hath said, that Man's Condemnation ariseth only from the contempt of, and disobedience unto this *Light*, saying, this is *The Condemnation that Light is come into the World, but Men love darknes rather than light*, John 3. 19. Now most certain it is, that Man's Damnation is occasioned from, viz. either want of *Light*, or thro' the deficiency of this *Light*, or rather from Man's Rebellion and disobedience to this *Light*.

First, we may not think so hardly of God, that Man's Condemnation ariseth from the want of saving *Light*, this is to charge God with Injustice, as the evil and unprofitable Servant, said,

Lord I knew thee to be an Austere

and

and hard Man, reaping where thou hast not Sown, and gathering where thou hast not strewed: And what greater unmercifulness can be charged upon God? Than that he withholds from any Man the benefit of his saving Light, or withdraws it before Man's Rebellion against it.

And Secondly, 'Tis no less than Blasphemy to say, that the *Light of Christ* is insufficient, and not able to save all that come to God thereby, for tho' his appearance at first be as the day of small things, as the least of all Seeds, a little Stone, disallowed and despised of Men, who stumble and are offended at him, yet chosen of God, and exceeding precious to all that Believe, who know him to be the Almighty Arm and Power of God to Salvation, the insufficiency

ficiency whereof, is further demonstrated by its Divine Nature and Powerful effects.

(1.) The Nature of this Divine *Light*, in which we believe, and Know to be that measure of the immortal, unchangeable, undefiled and perfect Principle of *Life*, *Light* and *Holiness*, which never fell, nor consented to any Evil, but ever opposed and stood against the whole corrupt nature, will and affections of fallen Man, (a Measure, I say hereof, is given to every one to profit withal) 1 Cor. 12. 7. so that the *Light* I speak of, is nothing of Man's Nature, but of the *Divine Nature*, whereof he hath made us partakers, by revealing his *Son in us*, even that great Mystery, *Christ in you the hope of Glory, the blessed Seed* (promised Gen. 3. 15.) yea, even the

the Son of God, who is sent into the World, that whosoever believeth in him should not perish, but have Eternal Life.

(2.) The Effects of the Light, when Christ was upon Earth, John saw and bare Record, saying, Behold the Lamb of God, which taketh away the Sins of the World, and yet the Lord said, A Greater Testimony have I, than that of John, for the Works that I do in my Fathers Name, they testifie of me; so we say of his Light, however slighted and despised by the World, if his Works be not such as none else can do, believe him not.

Eff. 7 (1.) Hereby the Sinner is convinced of, and condemned for all Sins that ever he committeth, of what kind or nature soever they be, John 16. 8. 9. 10. 11. Come (said the Wo-

man of Samaria) and I will shew you a Man that hath told me all things that ever I did: Is not this the Christ? John 4. 29.

Effect (2.) Hereby the true fear of the Lord, which is the *beginning of Wisdom*, is actually planted in the Heart, for while a Man in his Imaginations, supposes God and Christ only as circumscribed at a great distance, he persists with boldness in his evil ways; but when his mind is turned into the *Light*, he is thereby made to understand, and see his condition and misery; and to see him whom he hath pierced, which forces this, or the like general Cry, *Lord, I have heard of thee by the hearing of the Ear: But now mine Eye sees thee, wherefore I abhor myself in Dust and Ashes.*

Effect

Effect (3.) This causeth not only repentance thorough Faith in Christ the *Light*; but also worketh in the Heart, *Obedience of Faith*, Rom. 16. 26.

Effect (4.) Hereby Man's insufficiency to answer the requirings of God is discerned, and the Alsufficient Strength and Power of Christ discovered: *The Spirit of Truth shall guide you into all Truth, for he shall Glorifie me: For he shall receive of mine, and shew it unto you*, John 16. 13. 14.

Effect (5.) They who have believed and do abide in the *Light*, (and they only) are hereby enabled and made willing, freely to declare and preach their experiences to others, and to confound, and put to silence the weakness, ignorance and folly, of all that reproach and oppose this Doctrine, as the il-

literate young Man did to the
 learned Scribes and Pharisees:
Why this is a marvelous thing
 (said he) *that yee know not*
whence he is, and yet he hath open-
ed my Eyes: Since the World be-
gan was it not heard, that any
Man opened the Eyes of one that
was born Blind, John, 9. 30.
 wherefore let all who look out
 for another Saviour, remember
 the answer of Christ to John
 Baptist, on the like account, Go
 (saith Christ) *and tell him that*
sent ye to ask, saying, art thou
he, or look we for another? Tell
him what ye have heard and seen;
the Blind receive their sight, the
Deaf hear, the Lamewalk, Lepers
are cleansed, and to the Poor the
Gospel is preached; and blessed is
he whosoever shall not be offended
in me: Even so in a spiritual
sense, the same may be as truly
 affirmed

affirmed now of him the true *Light*, who is spiritually in the World, and the World knows him not, nor whence he is, tho' he hath enlightned, healed, cleansed and quickned Thousands; and the poor and wounded [whom none of the Proud Covetous Priests regard] even the Poor [by Virtue of the *Light*] have the Everlasting *Gospel* of Salvation freely preached to them.

Object. (4.) But ye are against all *Gospel* Ministers, Churches and God's Ordinances (*viz.*) The *Sacraments* of Christ instituting, *viz.* *Water Baptism* and the *Lord's Supper*.

Answer. (1.) As concerning Ministers, all that are truly the Ministers of the *Gospel*, who are Ministers of the *Spirit* we own, but all they whom the

Lord is against we deny, behold saith the Lord, *I am against the Prophets that steal my words, every one from his Neighbour; and against them that use their Tongues, and say he saith: Who prophesie false Dreams, and do tell them, and cause my People to Err by their lies, and by their lightness, yet I sent them not, nor commanded them; therefore they shall not profit this People at all, saith the Lord, Jer. 33. 30. 31. 32.*

(2.) And we are against all such who oppose, and set themselves against the Lord, his Truth and People, such as Peter declared against, *They that stood up and gathered themselves together against the Lord, and against his Christ, Acts 4. 26.* such as blaspheme, falsly accuse, and speak evil of the Spirit and
 Light

Light of Christ, of which the Lord saith, He that speaketh against the Holy Ghost, it shall not be forgiven him neither in this World, nor in the World to come, because they said, He had an Unclean Spirit, Mark 3. 30.

(3.) We are against all ignorant and blind Guides, who know not God, believe not in Jesus Christ, and to whom the Gospel is hid, and such are all they, who believe not in the *Light*, and denie *Immediate Revelation*, for saith Christ, *No Man knows the Father, but they to whom the Son reveals him*: And the Gospel which *Paul* preached, he saith, *It is not after Man, neither received he it of Man, nor was he taught it by Man, but by the Revelation of Jesus Christ, Gal. 1. 11, 12.* but all who abide in *Darkness* and hate the *Light*,

unto such the Gospel is hid,
 2 Cor. 4. 3. Wherefore saith
 Christ, I thank thee O Father,
 Lord of Heaven and Earth, be-
 cause thou hast hid these things
 from the Wise and Prudent, and
 hast revealed them unto Babes, e-
 ven so Father, for so it seemed
 good in thy sight: All things are
 delivered to me of my Father;
 and no Man knoweth the Son,
 but the Father, neither knoweth
 any Man the Father save the Son,
 and him to whomsoever the Son
 will reveal him, Mat. 11. 26.
 27.

(4.) We are against all such,
 who [with Simon Magus, to
 maintain their Carnal Priest-
 craft, for filthy Lucre's sake]
 would Merchandize with, and
 set at sale the free gift of God,
 and the Misteries of his King-
 dom, whom Peter sharply re-
 proves,

proves, saying, *Thy Mony perish with thee, because thou hast thought the gift of God may be purchased with Mony, thou hast neither part nor lot in this matter, for thy Heart is not right in the sight of God, repent therefore of this thy Wickedness, and pray God if perhaps the thought of thy Heart may be forgiven thee, for I perceive thou art in the gall of bitterness, and in the bond of Iniquity:* Now if it be said, this affects not the Ministers you oppose? I answer, They either have the same thought, and so are in the *Gall of Bitterness*, or they have not; if they have not such a thought, that the Gift of God may be purchased with Mony, then are they the vilest *Wretches*, and greatest self condemned *Cheats* in the World; to set that at sale for Mony, which
they

they esteem the Gift of God, and *which they know cannot be purchased* with Mony, and this to delude Millions of Souls: But if they have such a thought, then are they excluded with *Simon Magus* from having any part or lot in the Ministry, *Acts 8. 20.*

(5.) We are against all those Teachers, who with *Balaam*, loving the Wages of Unrighteousness, and Earthly Rewards, have forsaken the right way, and gone astray, and changed the *Gospel Ministry, Order and Worship*, both as to Matter, Manner and Maintenance, from that which was practised by the *Apostles*, walking directly contrary unto, and wholly perverting the *Apostles Doctrine*, who *saith, Feed the Flock of God, taking the oversight thereof, not by constraint*

constraint but willingly; nor for filthy Lucre's sake, but of a ready mind, neither as being lords over God's heritage, but as being examples to the Flock.

(6.) We are against all such Teachers, who with those evil Spies, prejudice the People against the good Land of Promise, *Will neither enter into the Kingdom of God themselves, nor suffer others that would to enter therein, Numb. 13. 31. They brought up an evil report of the Land, saying, It is a Land that eateth up the Inhabitants thereof, and all the People that we saw in it, are Men of a great stature, and there we saw the Gyants, the Sons of Anak, which come of the Gyants, to whom we in our own sight were as Grasshoppers, and so we were in their sight, then all the Congregation murmured Crying,*
Deut.

Deut. 1. 28. *whether shall we go? Our Brethren have discouraged our Hearts, saying, their Cities are great and walled up to Heaven, their Men mighty and stronger than we, even Giants, the Anakims; and we have heard say, who can stand against the Sons of Anak?*

Even so this present generation of Priests and Teachers, disswade and discourage the Hearts of their People 1st. By their envying and bitter infectives against the good Land of Promise, the Spiritual Canaan, *Christ's Kingdom of Light and Righteousnes.* 2^d. By magnifying the Power and Dominion of Sin, and Kingdom of Darkness, and suggesting an impossibility of Conquest.

(1.) They discourage and deter the Hearts of the People, by

by belying and traducing the holy and blessed Appearance of *Christ's* Spiritual Kingdom; even as those spies gave a false report of Temporal Canaan, contrary to the Character and Description, the Lord by his Servants have given thereof, as appears in *Deut. 8. 7.* *Moses* saith, *It is a good Land, a Land of Brooks of Water, of Fountains, and dep. hs that spring out of Valleys and Hills.*

Verse 8. *A Land of Wheat, and Barly, and Vines, and Fig-trees, and Pomegranates, a Land of Oyl Olive and Hony.*

Verse 9. *A Land wherein thou shalt eat Bread without scarceness, thou shalt not lack any thing in it, a Land whose Stones are Iron, and out of whose Hills thou may'st dig Brass.*

Deut. 11. 9. *A Land that floweth with Milk and Honey.*

Verse 10. *It is not as the Land of Egypt, from whence ye came out, where thou sowedst thy Seed, and didst carry Water to it, as to a Garden of Herbs.*

Verse 11. *But it is a Land of Hills and Valleys, and drinketh Water of the Rain of Heaven, (no need here of Man's Pumping, Draining or Forceing.)*

Verse 12. *A Land which the Lord thy God careth for; the Eyes of the Lord thy God are always upon it, from the beginning of the Year, even to the end of the Year.*

And observe what a good account Caleb and Joshua gave of the Land, in the presence of these Men who had brought up the aforesaid evil report, to the jeopardy of their Lives.

Numb.

*Numb. 14. 7. It is (say they)
 an exceeding good Land, a Land
 that floweth with Milk and Hony,
 (and as for those Gyants and
 mighty Men of stature, say they)
 fear not the People of the Land,
 they are bread for us, (and upon
 hearing of this) all the Congre-
 gation bad Stone them with
 Stones.*

Whereby it is very observa-
 ble, how readily the common
 People close with, and embrace
 the evil suggestions of the Ene-
 my, and also how hard a thing
 it is, to undeceive such as are
 prejudiced against the Truth;
 tho' grounded only upon bare
 report, and false accusations;
 and thus the Hearts of People
 are perverted.

(2.) And yet these Evil Men,
 do not on'y discourage the
 Hearts of the People, by de-
 spising

spising and Reproaching the good Land, but they also deter, and hinder them; by suggesting such difficulties as possibly cannot be overcome, such Enemies as never on this side the Grave can be conquered.

Altho' the Lord had graciously promised a total subduing of all *Israel's* Enemies.

Deut. 11. 22. Saying, If ye shall diligently keep all these commandments, which I command you to do them, to love the Lord your God, to walk in all his ways, and to cleave to him, then will the Lord drive out a'l these Nations from before you, and ye shall possess greater Nations and mightier than your selves, and there shall no Man be able to stand before you: All this and much more did the Lord promise to *Israel* of Old, concerning a perfect dominion
and

and victory over all their Enemies.

And in a more especial manner, hath he promised an absolute Conquest and Deliverance from the Kingdom and Powers of Darkness, to all that are Travelling to the Spiritual Canaan, even unto all that receive Jesus Christ, that love him, believe in him, and obey his Voice.

John 1. 7. 9. *They who walk in the Light, as he is in the Light, have fellowship one with another; and the Blood of Jesus cleanseth from all Sin, and if we confess, and forsake our Sins, God is faithful and just to forgive us our Sins, and to cleanse us from all Unrighteousness.*

John 12. 46. *I am come (saith Christ) a Light into the World, that whosoever believeth in me, should*

should not abide in Darkneſs.
 And indeed for this very end,
 is our Lord Jeſus promiſed, ſent
 and manifeſted to put an end to
 Sin, to finiſh Tranſgreſſion, and
 bring in everlaſting Righteouſ-
 neſs, to deſtroy the works of
 the Devil; to bind the ſtrong
 Man (though never ſo well ar-
 med) to caſt him out and ſpoil
 his Goods, not in part, but to
 ſave even to the uttermoſt, all
 that come to the Father by
 him.

But theſe Men do not only
 reſuſe and deſpiſe the Land of
 Promiſe, and the only way to
 Life and Salvation, but hinder
 and ſhut up the Kingdom, that
 others who would enter in can-
 not; yea they deny the only
 means of eternal Salvation, by
 their confidently affirming that
 Revelation is ceaſed, whereas
 our

our Lord Jesus hath declared,
and all the Faithful Servants of
God in all Ages bear witness,
*That none know the Father, but
he to whom the Son reveals him.*

(7.) And we are against all
those who are, and have with
Judas [through envy and avarice]
been the betrayers of the
Interest, and cause of Christ, and
People of God, into the Merciless
Hands of cruel Persecutors,
who will not yet see, *But* [saith
the Lord] *they shall see and be
ashamed for their envy against my
People:* Of these, therefore I
shall only say with *Jacob*, *Simeon*
and *Levi* are Brethren, Instru-
ments of cruelty are in their Ha-
bitations ; O my Soul come not
thou into their Secret, unto their
assembly, mine honour, be not thou
united, for in their Anger they
shed much Blood, and in their
self.

self-will they digged down a Wall,
 Gen. 49.

But the Ministers of Christ, whom he has sent as his Ambassadors we own, and none else; if you say who are they? I answer, they who have received their Commission and Embassie from Christ, for saith he to his Father, *As thou sent me, so have I sent them into the World,* and to his Disciples he said, *As the Father sent me into the World, even so send I you into the World,* John 17.

1st. Christ was the Son of God, and a Voice from Heaven testified, saying, *This is my beloved Son in whom I am well pleased, hear him,* 2^{ly}. he was immeasurably anointed with the Spirit, 3^d. by Vertue of his Sonship and Unction, he endured and conquered all the Affaults

faults and Temptations of *Satan*, and 4^{ly}. he went out and preached the Gospel, and 5^{ly}. that Doctrine which he had preached and witnessed to in his Life, he confirmed and sealed by his Death in his Blood. So are all true Ministers in their measure, Children of God, his anointed ones fitted through Sufferings, to preach the Doctrine of the Gospel in the Life & Power of the *Eternal Word*, and thereby made ready to *Seal there: to with their Blood* if required.

Ans^w. (2.) As concerning Churches, we believe that the Lord had a Church and peculiar People, whom he hath preserved through all Ages from the beginning to this present time, in and with whom he will also abide for ever, and this Church we own, which is in
The

The Communion of Saints one with another in the things of God, through their Union with Jesus Christ; which differs from the Churches of Men, *1st*. In their constitution, not gathered by Force, Fear, Favour or Will of Man, but drawn of the Father, adopted through the new Birth, and so become a Spiritual Society, first united to Christ by the Spirit of Faith, and then knit together by the Bond of Love and Peace, *2^{ly}*. in their Discipline, not by a Temporal Sword, nor by humane Officers, that act in the strength of natural or acquired parts, but built, beautified and governed by Christ himself, *Isa.* 54. 12. *Zach.* 6. 12. and by Instruments helped, so far as the Spirit of Jesus Christ acts in them, *2 Cor.* 13. 3.

in the Church of Christ all are taught of God, *Isaiah* 54. 13. *Tit.* 2. 11. 1 *John* 2. 27. 4^{ly}. the Churches of Men are often broken to pieces, scatered and confounded, *But the Gates* (which is the Power) of *Hell* shall never prevail against the true Church, *Mat.* 16. 18. 5^{ly}. in the Churches of Men are more Wicked than Righteous ; nay, all of them being unrighteous and unclean, are more or less the *Synagogues of Satan*, the *Habitation of Anti-christ* ; and have been, yet are, and while in their carnal Sinful State, will be Persecutors of the true Church, *Gal.* 4. 29. but in the true Church they are all Righteous, *Isaiah* 60. from the 1st. to the 20th. and hereof it may be truly said, *Who is like thee, O People saved by the Lord, the Shield of*
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C thy

thy help, and the Sword of thine Excellency? Thine Enemies shall be found Liars unto thee, and thou shalt tread upon their high-places, yea, this poor, despised, persecuted Flock, are the Temples of the Holy Ghost, 2 Cor. 6. 16.

And the Body of Christ, *Eph. 4. 4.* in which Body, *1st.* there is but one Head, *2ly.* there is not one dead Member, *1 Pet. 2. 4. 5. 3ly.* there is no Law of force, but every Member acteth by the Law of Love, *4ly.* all Members united into this Body, sympathize one with another, both in Comfort and Affliction, please therefore to see, *1 Cor. 12. 25.* This *One Body* is united by *one Spirit*, into *one Hope*, in *one Lord*, and hath but *one Faith* and *one Baptism*, *Eph. 4. 4.* which *one Baptism*, leads me to
 Answer

Answer the third Branch of the
last Objection.

Ans. (3.) As concerning
Ordinances in General, 1st. The
Scripture calls nothing Sin, or
any thing Practical, but that
which is prohibited, or expressly
commanded by the great Le-
gislator; neither shall any be
saved, or are to be judged in
spiritual matters, by any Law,
but by the Law of God, or by
any Lawgiver, but by Jesus
Christ, *He that speaketh evil of*
his Brother, and judgeth his Bro-
ther, speaketh evil of the Law,
and judgeth the Law, thou art not
doer of the Law, but a judge,
James 4. 12. *There is one Law.*
ever, who is able to save and to
destroy, and Isa. 33. 22. *The*
Lord is our Judge, the Lord is
our Lawgiver, the Lord is our
King, he will save us, Col. 2.

16. let no Man therefore judge you in meat or drink, &c. which were a shadow of things to come, but the Body is of Christ, wherefore if ye be dead with Christ, from the Rudiments of the World, why, as tho' living in the World, are ye subject to Ordinances? Touch not, Taste not, Handle not, which perish with the using, after the commandments and doctrines of Men; Touch not, Taste not, Handle not, which things indeed have a shew of wisdom in will-Worship, &c. all which perish in the using.

2ly. the Scriptures reject all Religious performances, that are done without warrant from Heaven, Isa. 1. 12. When ye come to appear before me, who have requir'd this at your hands to tread my Courts? Bring no more vain Ob'ations, Incense is an Abom-

nation

nation to me, &c. and Micah 6.
6, 7, 8, 3ly. the Scriptures de-
clare that all outward Ordinances,
are Temporary; only till
the time of Reformation, and
to be abolished by Christ, Heb.
9. 1. to 14. Col. 2. 6. to the
end, Eph. 2. 15. 4ly. the Scrip-
tures shew us, that the outward
abolished Ordinances, and the
Traditions of Men, hinder and
prevent Obedience to Christ,
and Submission to the will and
commands of God; This is the
will of God even your Sanctifi-
cation, 1 Thes. 4. 3. this is the
work of God, (or the work he
requires, saith Christ) that ye
believe on him, whom he hath sent,
John 6. 28. And this is the com-
mandment (saith John) that we
should believe in the Name of his
Son Jesus Christ, and love one
another, as he hath given us com-
mand :

mand: But alas! how is the work of God laid aside, his will and commands neglected, and the *beggerly Rudiments and Elements* of this World pleaded for, and maintained; and mostly by such, who reject the command of God and Christ, that for secular ends, keep and observe their pretended Ordinances, and make the Word of God of none effect, by their Traditions, *Mark 7. 5. to 13.*

Mat. 23. 23. 5ly. as man cannot be polluted or defiled, by that which is without him, no more doth any thing, be it what it can, *Bread, or Wine, or Water*, from without, cleanse or comfort the inward Man, according to *Mark 7. 14. to 23. 6ly.* nor yet in matters of Faith and Worship, are we to receive
our

our Measures or Rules from Councils or Synods, or the best of Men, further than the express command of the Lord for their warrant, *Moses* had no Authority to institute any Laws or Ordinances, but to teach the People Obedience to those God had proscribed, *Exodus 24. 12.* and Christ's Commission to the *Apostles* was, go Teach them to observe whatsoever I have commanded you, and Lo I am with you to the end of the Word, *Mat. 28. 20.*

And now more particularly, concerning the two *Sacraments* (so called) and first, touching *Baptism*, or rather *Baptisms*, for there be many, we read of divers sorts of *Washings* or *Baptizings*, as the *Baptizing* of Pots and Cups (for so it is in the *Greek*) *Mark 7. 8.* and we read

of the Doctrine of *Baptisms*, Heb. 6. 2. and now concerning *John's Baptism*, which in its time was not only New, but mighty Famous; insomuch that the People mused, and were all in expectation, whether *John* were not the Christ, but he confessed that he was but a fore-runner, and that his *Baptism* was weak and imperfect, and temporary, an elementary Figure and Shadow of *Christ's* Powerful Spiritual and Saving *Baptism*; from hence its evident, that the *Baptism* of *John*, and the *Baptism* of *Christ*, are, and ever were, two distinct *Baptisms*; and as the Heavens are high above the Earth, so vast a difference is betwixt them.

(1.) They are two in Name, *Apollos* an Eloquent Man, and mighty in the Scriptures, knew only

only the Baptism of John, to whom Aquilla and Priscilla expounded the way more perfectly, Acts 18. 25.

(2.) They differ in time; *He that comes after me shall Baptize you with the Holy Ghost, Mat. 3. 11. and said Christ, John Baptized with Water, but ye shall be Baptized with the Holy Ghost, not many days hence.*

(3.) They are two in Nature; the one a created, visible Element, the other an holy, invisible quickening Spirit.

(4.) They differ in their Effects; *John's* reacheth only to the outside, the *Spirit's* Baptism cleanseth the Soul and Conscience.

(5.) *John's* Baptism was but a Sign, a Shadow, and a Legal Ceremony; but the Baptism of the Spirit, is the Substance and

the Truth, of that which *Water* typified.

(6.) *John's Water Baptism* was Temporary, of short duration and continuance, as all Legal Signs and Ceremonies had an end, so this being nearer the Truth and Substance, and to the day of Christ than they, was of less continuance, and being a shadow, must fly away by the glorious rising and brightness of his Son: And so *John's Baptism* was of use a little before *Christ's* manifestation in the Flesh, and was to continue till his *Ascension*; and then when *Christ's Baptism* began, the shadow must by degrees decrease and vanish, and give way to the Substance, the Sign abolished, and the Truth exalted, the *Letter* resigns to the *Spirit*, the *Servant* to the Son:

Son : So that *Christ's Fire Baptism* put an end to *John's Water Baptism*, for as all the *Prophets* were until *John*, so *John* was until *Christ* ; and *John* must no more exceed his bounds, than the *Prophets* theirs ; for as the *Prophets* continued and gave way to *John*, so *John* resigned up to *Christ*. *John's Temporary Ministry* had a *Temporary Baptism*, but the *Everlasting Gospel of Christ Jesus*, had an *Everlasting Baptism*, *I must decrease, but he shall increase*, saith *John*, therefore we leave *John* and his *Baptism* where we found them, (*viz.*) without the bounds and limits of *Christ's Kingdom* (as to his dispensation) *Mat. 11. 11. Verily I say unto you, among them that are born of Women, there hath not risen a greater Prophet than John Baptist,*

Baptist, nevertheless, he that is least in the Kingdom of Heaven, is greater than he; and if ye will receive it, this is the Elias which was for to come.

But now, to bring *Signs* and *Ceremonies* into *Christ's Kingdom* (*the true Church*) is acting directly against *Christ*, and him crucified; and surely none are so weak as to rely upon *Water Baptism*, as sufficient (which I fear many Thousands do) without the *Sacrificion* of the *Spirit*; or to think that *Christ's Spiritual Baptism* is not compleat with *John's*; these do worse than to build *Tabernacles* for *Moses*, and *John the Baptist*, equal to one for *Christ*; and so debase the greatest Glory of the *New Testament*, the *Baptism* of the *Spirit*.

Object.

Object. (1.) But have all our Christian fore-Fathers been in the dark about this Thing, that *Water Baptism* which gives us our *Christendom*, hath no room now in the *Church*, and *Kingdom of Christ*?

Answ. (1.) *The Judgments of the Lord are unsearchable, and his ways past finding out,* (2.) That *Christianity* which proceeds from *Water Baptism*, is but low and mean, it is but *Skin deep*: However, it is only the *Baptism of Christ's Spirit* which maketh a true Christian. Also our Lord said to Peter, *Unless I wash thee, thou hast no part in me,* John 13. 8. even so it is with us, unless we be sanctified and cleansed by the Spirit of *Jesus*, we shall perish in our Uncleanness.

Object.

Object. (2.) But Christ who is Lord of the Kingdom, and Head of the true Church, submitted to this Ordinance, and was baptized with *Water*.

I Answer, very true; and *Jesus* was also circumcised, and honoured *John's Baptism*, (1.) because he was born under the Law, (2.) to fulfill and finish all legal Righteousness; and so he that knew no Sin, was made *Sin* for us, *That we might be made the Righteousness of God in him*, wherefore beware least any *spoil you through Philosophy and vain Deceit, after the Traditions of Men, after the Ruinments of this World, and not after Christ*, for he is the Substance, and in him dwelt the fulness of the Godhead bodily, And ye are Compleat in Him, in whom also ye are circumcised with the Circum-

Circumcision made without hands, in putting off the body of the Sins of the Flesh, by the Circumcision of Christ. Buried with Him in Baptism, wherein also ye are Risen with Him, through the Faith of the operation of God, — blotting out the hand writing of Ordinances, which was against us, and contrary to us, and took it out of the way, nailing it to the Cross, and having spoiled Principalities and Powers, he made a shew of them openly, Triumphant over them in it, Col. 2. 8. to 15.

Object. (3.) But does not the Lord justify Water Baptism, in saying, Except a Man be born of Water, John 3. 5. and commands it, Go teach all Nations Baptizing them, &c.

*Ans. Not at all, for the Lord does not say, Except a Man be baptized of Water, but
born*

born of Water, whence it plainly appears, such *Water* is here intended, as can give a new Birth, or a new Life; And saith he, *if thou hadst known the Gift of God, thou wouldst have asked of him, and he would have given thee Living Water.* And so all that are regenerated, know this Well of Living Water, and witness it to be in them, springing up to Everlasting Life, *John 4. 14.* and I have long observed when *Baptism* in Scriprure is mentioned, presently it is by some assigned, and confined to *Water Baptism*; whereas nothing less can be intended, as *Mat. 28. 19.* there is *Christ's* Commission to his *Apostles*, *Go teach all Nations baptizing them; how, or wherewith?* 'Tis soon answered with *Material Water*; but we say *Material Water* is
not

not mentioned, and no more intended in this *Baptism*, than the material Element of *Fire* is meant in these Words, *He shall baptize you with the holy Ghost and with Fire*, Mat. 3. 11. and therefore in full answer to this last *Objection*, I say, that our Lord Jesus never practised, instituted, or commanded the use of *Water Baptism* in his Church, *John*, 4. 3. Jesus our Lord commanded to *Baptize*, (*Mat.* 28. 19.) *ἐν τῷ ὀνόματι* into the Name, of the Father, and of the Son, and of the Holy Ghost. Here is the Commission at large, and not a word of *Water* mentioned; neither doth it appear, that these words, *In the Name of the Father, and of the Son, and of the Holy Ghost*, were at any time expressed by the *Apostles*, when they, or any of them condescended

descended to the use of *Water*, for they understand the import of their Embassie consisted not in the use of those words, but that by the effectual ministrati-
 on of the Word of *Faith*, they might implant such as believe, *into the Name*, i. e. the Power, Vertue and Life of God the Fa-
 ther, Son and Spirit: Besides *Paul* whose Commission was as full as the other *Apostles*, speak-
 ing of *Water Baptism*, saith thus, *Christ sent me not to Baptize, but to Preach the Gospel,* 1 Cor. 1.
 17.

Object. (4.) But the *Apostles* practised *Water Baptism*, not only before *Christ's* Spiritual *Baptism* came in, but afterwards also.

Answ. It is granted, and they used Circumcision also, but nei-
 ther of these practices were in
 obedience

obedience to any command of Christ, but from the Example of *Moses* and *John Baptist*; and in condescension, for certain it is, all, and every outward Sign or Ceremony, having at first *Divine Institution*, are not easily laid down, by reason of that Honourable Account they have obtained in the Church; as the brazen *Serpent*, the use whereof was only in the Wilderness; but being appointed of God, and ~~was~~ ^{was} Serviceable in that time, yet it remained many Generations, though of no use, unless for an *Idol*, till the Reign of *Hezekiah*, who broke in pieces the brazen *Serpent* which *Moses* had made, for unto those days the Children of Israel did burn Incense unto it: In like manner, Circumcision being ended, an Ordinance of God, of great

great esteem and service amongst the *Jews*, was continued long after it was abolished by Christ; but the *Apostle* affirms of it to be nothing (even as it's said in another place, *an Idol is nothing in the World*) so says Paul, *Circumcision is nothing, and Uncircumcision is nothing; nor is he a Jew that is one outwardly, neither is that Circumcision which is outward in the Flesh, but he is a Jew which is one inwardly, and Circumcision is that of the Heart in the Spirit, and not in the Letter, whose Praise is of God and not of Man, Rom. 2. 28.* wherefore we affirm, that he is not a Christian, who is one *outwardly* only, neither is that (the) *Baptism*, which is with *Water*; but he is a Christian who is one *inwardly*, and the one *Baptism* is that of the Heart
in

in the Spirit, for saith the Apostle, 1 Pet. 3. 21. *The Baptism which doth save us, is not an outward washing, or putting away the filth of the Flesh, but the answer of a good Conscience towards God, through the Resurrection of the Lord Jesus Christ.*

And thus much for *Water Baptism*, which the Scriptures call *John's Baptism*, and belonged to that middle Ministry, between the *Prophets* and *Christ*; but the *Baptism* of the *Spirit*, which is *Christ's*, we own and know, and with evident demonstrations of Truth, declare and testify the one and only *Baptism* of the *new Testament*, and by one Spirit, we are all baptized into one Body, (saith the Apostle) whether we be *Jews* or *Gentiles*, *Bond* or *Free*, and have been all made to drink into one Spirit, 1 Cor. 12. 13. And

And this *Baptism* was but one in all Ages and Generations, even the very same before *Christ's* coming in the *Flesh*, as since; Believing Jews and Gentiles, both of the *old* and *new Testament* were made partakers of it; though the one more fully than the other; so that altho' many, both before and since, might not have the *Baptism* of *Water*, yet not one Member of the true Church hath ever wanted the *Baptism* of the *Spirit*.

But the more apparent *manifestation* of this *Spiritual Baptism*, followed after that of *John's Baptism*, as appears by the promise of *Christ*, *He that believeth on me, out of his Belly shall flow Rivers of Living Water, this spake he of the Spirit, which they who believe on him should*

should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified, John 7. 38. 39. wherefore the Disciples waited at Jerusalem (as the Lord had commanded) untill the promise was fulfilled, Acts 1.

Now the ground of our true Comfort lies in that we are baptized (not with the same Water, wherewith Christ was, but) with, and into the same Spirit, for as many as are baptized into Christ, have put on Christ, Gal. 3. 27. this therefore is the one and only Baptism: For,

(4.) This Baptism makes us partakers of the Divine Nature, John 3. 3. the Spirit's Baptism gives a new Birth, and therewith a new Nature, and so the true Foundation of Christianity comes not from Water Baptism,
but

but is that of Faith, and a new Creature

(2.) This Baptism giveth a new Name, I will write upon him the new name of my God, and the name of the City of my God, which is new Ferusalem, which comes down out of Heaven from my God, and I will write upon him my new Name, as the Lord said to Jacob, thy name shall no more be called Jacob, but Israel, for as a Prince hast thou Power with God and hast prevailed. And thus saith the Lord, to all that joyn themselves to the Lord, that keep his Sabbaths, and that choose the things that please me, and take hold of my Covenant, even unto them will I give in my House, and within my Walls, a place and a name, better than of Sons, and of Daughters, I will give them an everlasting Name, which shall not

be

be cut off, Isa. 66. 4. 5. and to him that overcomes, will I give to eat of the hidden Manna, and will give him a White Stone, and in the Stone a new Name written, which no Man knoweth, saving him that receiveth it.

(3.) This is the Baptism which makes all that partake thereof, Members of the true Church of Christ. For by one Spirit, we are all baptised into one Body; when the Sons of Zebedee desired to sit with Christ in his Kingdom, the one on his right Hand, and the other on his left, Jesus asked if they were able to drink of the Cup that he drank of, and to be baptized with the Baptism that he was baptized with? And they said unto him we are able, Jesus answered, ye shall drink indeed of my Cup, and be baptized with the Baptism that I

ambaptized with, &c. now tho' their request savoured to much of ambition, yet shall they have part in the Kingdom through sufferings.

(4.) It is the one *Baptism* only, which qualifies, fits, and enables to the work of the Ministry, all the sharpest Wits, profoundest Learning, and the most exquisite Accomplishments, and curious Polishings, of natures chiefeſt Perfecting, cannot make a Gospel Miniſter, it is the pouring out, and work of God's Holy Spirit, which makes a workman that needs not be aſhamed, *And in thoſe days ſaith the Lord, I will pour out of my Spirit upon all Fleſh, and your Sons and your Daughters ſhall Propheſie, Joel 2. 28. which is witneſſed, Acts 2. 4. to 17. and they were all fil*

ed with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance; And Blessings, Glory and everlasting Praises to our God, who after a long Night of Darkness and Degeneracy, hath in this our Age and Generation, visited a remnant who are brought forth through the new Birth, to feed upon the sincere Milk of the Word of eternal Life, who find it their strength, in stillness and silence to wait upon God, with an intire dependance on him; who act not in their own wills, nor speak their own Words, but as the anointing which they have received and abideth in them, teacheth them all things that appertaineth to Life and Godliness; so that their Ministry is of the Spirit and not of the Letter, but done according to

the ability which God giveth, and by the movings of his Spirit, and if any thing be revealed to another that sits by, the first doth hold his Peace, that all may speak one by one, and that only as the Spirit moves and gives them utterance, that all may learn, and all may be comforted, 1 Cor. 14. 30. and amongst those, there is no despising of the weak; nor do the weak envy the strong, but they wish with Moses, that all the Lord's People were Prophets, and that the Lord would put his Spirit upon them, Numb. 11. 29.

(5.) This one Baptism, maketh all those One with Christ, who partake of it, John 17. 23. I in them, and thou in me, that they may be made perfect in one, and know ye not saith the Apostle, that so many of you as were baptize

baptized into Jesus Christ, were
 baptized into his Death; that like
 as Christ was raised up from the
 Dead, by the glory of the Father,
 even so also we should walk in
 newness of Life. for if we have
 been planted in the likeness of his
 Death, we shall be also in the like-
 ness of his Resurrection, whence
 it appears, that by and through
 this one Baptism, all that are
 thereby sanctified, are one with
 Christ in his Life. 2ly. in his
 Death. and 3ly. in his Resur-
 rection, Rom. 6. 3. 4.

(6.) This is that one and on-
 ly Baptism, which washeth
 and cleanseth from all Sin,
 know ye not, saith Paul, that
 the unrighteous shall not Inherit
 the Kingdom of God? be not
 deceived, neither Fornicators,
 nor Drunkards, nor Extortio-
 ners, nor Idolaters, nor Adulce-
 D 3 rers,

rers, nor Effeminate, nor Abusers of themselves with mankind, nor Thieves, nor Covetous, nor Revilers, shall inherit the Kingdom of God. But such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus Christ, and by the Spirit of our God, 1 Cor. 6. 9, 10, 11. even as Christ loved his Church, and gave himself for it, that he might sanctifie and cleanse it, with the washing of Water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle, nor any such thing, but that it should be Holy and without blemish, Eph. 5. 25, 26, 27.

(7.) This Baptism doth not only sanctifie but save, For we our selves were sometimes foolish, disobedient, deceived, serving divers

vers lusts and pleasures, living in malice and envy, hateful and hating one another; but after that the kindness and love of God appeared toward mankind, not by works of Righteousness which we have done, but according to his mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour, Tit. 3. 3, 4, 5. and thus, saith Peter, both Baptism save us (not the washing away the filth of the Flesh, but) the answer of a good Conscience towards God, through the Resurrection of Jesus Christ. 1 Pet. 3. 20. so that Christ's Spirit Baptism, by the Word, is sufficient (to us) without John's Water Baptism, for he that is truly washed from all filthiness of Flesh and Spirit, and hath

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the

the *Holy Ghost* in him, to wash, cleanse, renew and sanctifie his Nature; to conform his judgement, will and affection to the Image of Christ, and to be in him as a *Well of Living Water* springing up to everlasting Life, what need hath he of Material Water, under pretence of any Sign or Signification whatsoever, either from *Moses* or *John* the Baptist, when he is actually possessed of the real Truth and Substance of these Types and Figures in himself already?

And lastly touching the *Lord's Supper*; which is a great Mystery, above which all the worshipers in the Outward Courts, (since the *Apostasie* from the *Spirit* of Faith, Power and Purity of the Primitive Church) have been, and are in darkness and

and confusion; and at best, resting satisfied with the external Shadow, and Figure of the real Substance, which is the true *Spiritual Supper* of the Lord, not discerning the Lord's Body, nay, they are slain from the very outward form hereof, as held forth by Christ, *Mat. 26. 20. Luke 22. 14.* as he sate, and the twelve *Apostles* with him, and after his Resurrection, he shewed himself to two of his Disciples in breaking of Bread as he sate with them, *Luke 24. 30.* which was practised by those Three Thousand converted by *Peter's* Sermon, *They continued stedfast in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayer, Acts 2. 42.* daily breaking Bread from House to House, did eat their Meat with gladness

and singleness of Heart, praising God, Acts. 2. 46. they did thus at all seasons, even as often as they eat and drank, they were to do it in remembrance of Christ, to shew his Death till he come, 1 Cor. 11. 26. and blessed is that Servant, saith our Saviour, whom his Lord when he cometh shall find so doing. But if the evil Servant shall say in his Heart, my Lord delayeth his coming, and begin to smite his fellow servants, and to eat and drink with the Drunken; the Lord of that Servant shall come in a day that he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and give him his portion with Hypocrites, Mat. 24. 46. to the end. Wherefore such as live Voluptuously, in Rioting and Excess, in Hatred and Envy,

vy, in Strife and Cruelty (tho' they may be great pretenders to partake of the outward *Bread and Wine,*) and abide not steadfast in the *Apostle's Doctrine*, who saith, *whether ye eat or drink, or whatever ye do, do all to the Glory of God*, 1 Cor. 10. 31. but eat and drink to indulge the Flesh; *whose God is their belly*: These, saith he in the 20 verse of this Chapter, *Sacrifice to, and have fellowship with Devils*; and ye cannot drink the Cup of the Lord, and the Cup of Devils. Nor can ye partake of the Lord's Table, and the Table of Devils, verse 21. neither can they discern the Lord's Body, nor shew his Death till he come. And with such he is always to come; nay, when he does come and stand knocking at the door of their Heart, they will

will not open to him, nor entertain him. *but if any Man (saith the Lord) hear my voice and open the door, I will come in-to him, and Sup with him and he with me, Rev. 3. 20. and this is the effectual Supper of the Lord's Table, which is the Flesh and Blood of Christ in the Mystery; John 6. 56. he that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him; and here the redeemed of the Lord, have their Communion in the Body and Blood of Christ, by his abiding in them, and they as living Branches of the true Vine, abiding in him, and in this blessed Communion, the Figure of the outward Supper is fulfilled, according to Christ's own Words, Luke 22. 16 and 18. I will no more eat hereof,*

non

nor drink of the Fruit of the Vine, until the Kingdom of God shall come, and it be fulfilled in the Kingdom of God, so that they only, who are partakers of the new Wine in Christ's Kingdom, can take the Cap of Salvation, and Praise his Name.

But notwithstanding all that can be said, none are greater opposers of the Power of Godliness, than they who have their life only in the outward profession thereof; and are like those Soldiers, very earnest in parting and casting Lots for Christ's Garments; not at all regarding the crucified Jesus, upon the Cross so near them. So, many Thousands Professors, spend most of their precious time about Words, Names, Shadows, vain Shows, and beggarly Elements, till they have

disputed and thrown away all inward sense of true Christianity. What a noise they make about ~~water~~, ~~Bread~~ and ~~wine~~, and other bodily exercises; acting in Religion? as if *making*, and *blessing* an *Idol*; and employed in heartless, overly and outside Performances; but within full of Envy, Pride and Covetousness; as if they thought to clime into Heaven that way by which *Lucifer* was cast out. Here's enough said, to satisfy the impartial and unprejudiced, but to such as are wedded to the *Forms, Customs, and Traditions of Men*, this Doctrine will seem New, Strange and Dangerous; nevertheless, tho' many understand not these things at present, yet, I hope they may hereafter; and to such as are otherwise minded,
 God

God will reveal these, and greater Mysteries in his due time.

And therefore, to that pure Invisible, Unchangeable and Immortal Seed, and Principle of Life and Light, *Which enlightneth every one that comes into the World; that Word which is nigh in the Heart, that everlasting Gospel which is preached, Col 1. 23. In every Creature* (for so it is in the Greek Copie) *under Heaven, even to that Grace and Spirit of God, which appeareth, and offereth Salvation to all Men, which inwardly makes manifest the hidden works of Darknes, reproves and condemns all unrighteousness in Heart and Life, directs and leads into the way of Life and Peace, accepteth of, and rewardeth for well-doing,*
let

let every one who love their own Souls be inwardly turned, to love it, believe in it, and obey it, that ye may no longer remain in Darkness, but walk and abide in the *Light* of the Lord, to whom be *Glory, Honour* and *Obedience* for ever, *Amen.*

God the Father, hath committed all *Power* in Heaven, and upon Earth to his *Son*, and made him *Supream Head* and *Governour* over his Church; and *He* in his own *Divine Light* manifests and reveals himself, his mind and will to Man; and is all-sufficient, and ever present to direct and lead his People into *all Truth*. And being our Lord, our Judge, and Law-giver, requires universal Obedience to his Royal Law written in our Hearts,

Hearts, and hath always the Sovereign Power to lay aside, alter, abolish and lead his People from the use of outward Observations and Ordinances, that are idolized or abused, as well now as he did formerly, by Temple-Worship, Sacrifices, the Passover and Circumcision ; which at first was commanded the *Jews*, and their Seed for an everlasting Covenant.

(1.) Even as *Swearing* under the *old Testament* ; an *Oath* was then taken for confirmation, &c. which under the Gospel is expressly forbidden by Christ, *Mat. 5. 34. 35.* and by the Apostle, *James 5. 12.*

The Primitive Christians kept this Doctrine, against the commandments of *Heathen Emperors,*

rors, Popes, and persecuting
Princes: As,

Policarpus refused to Swear,
affirming it a special Character
of a true *Christian*, not to Swear
at all; he was burn'd therefore
in the 86 Year of his Age, *Acts*
and *Mon. vol. 1. fol. 55.*

Basilides, another *Martyr*,
affirmed it was not lawful for
a *Christian* to Swear, *Euseb.*
c. 6. p. 98.

In the *Blowman's Complaint*, we have this Expressi-
on, ' Lord thou givest us thy
' Commandment of Truth, not
' to Swear, but to say, yea, yea:
' and nay, nay, and to be Hum-
' ble and Meek; but he that
' calls himself thy *Vicar* on
' Earth, hath broken both these
' Commandments, compelling
' Men to Swear, and teacheth,
' that to save Life, a Man may
' forswear

‘ forswear himself, *Acts* and *Mon. vol. 1. fol. 527.*

Walter Brute affirmeth, that as it was the Perfection of the Ancients in the Old Testament, not to forswear themselves, so the Perfection of a Christian Man, is not to Swear at all, *Acts* and *Mon. vol. 1. fol. 652.*

And *Chrisostome* declares it is a Sin to Swear upon any account, *Acts* and *Mon. vol. 1. fol. 701.*

Yea a great *Master* in *Divinity* saith, It is not lawful either to give, or take an Oath upon a Book; for saith he, a Book is nothing else but divers *Creatures* whereof it is made; therefore to Swear upon a Book, is to Swear by *Creatures*; and this Swearing is ever unlawful, *Acts* and *Mon. vol. 1. fol. 701.*

So

So likewise, other Customs which had their Rise and Authority of the *Romish Church*, and *Popish Councils*, intruded meerly for filthy *Lucres* sake, ought to be laid aside, *viz.*

Ignatius Bishop of *Rome*, was the first who ordained that *Infants* should be baptized, and have *God-fathers* and *God-mothers*.

And *anno* 1500. it was ordained by the Council, held at *Pisoy* in *France*, that *Infant Baptism* should be received by *Tradition*, because it could not be proved by *Scripture*.

And *Higinus* the ninth Bishop of *Rome*, ordained the *Communion* to be celebrated three times a Year.

(2.) And as for paying *Tithes* under the *Gospel* Dispensation 'tis sufficiently manifest to be a *Popish* imposition. Pope

Pope Pius the 5th, commanded *Tythes* to be paid under the penalty of Excommunication.

The *Bohemians* in their Christian Exhortation to *Kings* and *Princes*, to stir them up to Zeal for the Gospel, against the covetous practices of the Clergy, say, ‘ They receive *Tythes* of
 ‘ Men, and will have them; and
 ‘ preach that Men are bound to
 ‘ give them *Tythes*. but therein
 ‘ they say falsely, for they cannot
 ‘ prove by the *new Testament*,
 ‘ that our Lord Jesus
 ‘ commanded it, neither did
 ‘ his Disciples receive any; and
 ‘ tho’ in the *old Testament*, it was
 ‘ commanded to give *Tythes*, yet,
 ‘ can it not thereby be proved
 ‘ that Christians are bound
 ‘ thereunto; for this precept of
 ‘ the *old Testament*, had an end
 ‘ in

'in the first Year of our Lord
 'Jesus Christ, like-as the pre-
 'cept of *Circumcision*. Where-
 'fore consider, and see how
 'your Bishops seduce you with
 'things that have no proof;
 'Christ said in the 11th of *Luke*,
 'Give Alms of those things that
 'remain, but said not, give the
 'Tenth ye possess, *Astrand Mon.*
vol. 1. fol. 860.

Finally, the Main and
 Principal Foundation of the
 Law of England is the Law
 of God, so saith the *Law-Book*,
Doctor and Student, c. 2. p. 4.
 in these Words,

'There is a Law written in
 'the Heart of Man, which is
 'Man created in the Image of
 'God; and this Law is always
 'Good and Righteous, stirring
 'up the Man to do that which
 'is good, and abhor the evil;
 'and

‘ and therefore against this Law
 ‘ (saith the Book) **Prescrip-**
 ‘ **tion, Statute, Custom** may
 ‘ not prevail, and if any be
 ‘ brought against it, they are
 ‘ void, and against Justice.

Wherefore it doth necessarily follow, that all Popish or Prelatical Prescriptions, Customs or Penal Statutes, concerning *Oathes* or *Tyrhs*, or any other thing, not founded on the Law of God written in the Heart; are void, and against Justice:

For undoubtedly, they who laid the first Foundation of *Government*, had Authority to make such a Constitution as cannot be altered by Posterity, for Foundations cannot be removed, without hazzard of the whole building, but if any do here plead the necessity of times, the expediency or usefulness of some such Statutes or Customs? I Answer, 1st. the greatest necessity and care, is, and should be to secure and maintain the

the Foundation, and 2ly. however necessity might support, and indulge other Laws: it cannot, such as alter and are pernicious to the *Constitution*; but every legal advantage should be taken for restoring it, together with our just Rites and Freedoms, from all Arbitrary oppressions, and innovations, and more particularly from the aforesaid Popish intrusions and impositions, for *Oaths* and *Tythes*.

And this is the humble and earnest desire of every good subject, that they who are more especially concerned, may so *Vote*, and so *Enact*, *As those that shall be judged by the Law of Liberty, James 2. 12.* for by this Law in the Heart, God hath shewed unto them that Govern, as unto us who are under them, *what is good, and what he requires of us all, Mic. 6. 8.*

And that they who sit to Judge us according to the Law; may not command nor suffer us (any longer) to be *Smitten contrary to the Law Acts 23. 3.*

Postscript.

Postscript.

THE summ, and end of all *Testimonies, Declarations, Words, and Writing,* is, or ought to be, to Reconcile, Recover, and Restore lost *Man* unto God, and into his Favour.

And this is to be done no other way, but only, in and by Jesus Christ our Lord. *He is the way; I am the Way,* (saith he) *and no Man cometh to the Father but by me,* John 14. 4, 5, 6.

Now then : *He, and he only,* is in *the right way* to Eternal Life, *who is in Christ,* that hath put on Christ, that dwelleth and abideth in Christ, and Christ in him, John 6, 56.

B. But

But some will say, *who is Christ?* Answ. *The new Creature; even he or she that is raised up from dead Works, and made alive to God by the same Spirit and Power that raised up Jesus from the Dead, Rom. 8. 11.*

That, like as Christ was raised up from the Dead, by the Glory of the Father, even so, we also should walk in newness of Life, *Rom. 6. 4.*

Therefore, if any Man be in Christ, he is a *new Creature*; behold all things are become *new*. and all things are of God, who hath reconciled us unto himself by Jesus Christ, *2 Cor. 5. 17.*

Wherefore, all my *Dear Friends, Brethren and Sisters*, who have believed in the *Light*, and do walk in the *Light*; and tho' *this way* is every where evil spoken of, *Acts 19. 9.* Yet to
you

you, *he* is precious, his ways are ways of *Pleasantness*, and all his paths full of *Peace*, *Prov. 3. 17.*

Hold on, keep in this your way to the end; and as ye have received *Christ Jesus the Lord*, even so walk in him, *Col. 2. 6.*

So run, as that ye may obtain the Crown, and finish your Course with Joy. Take heed,

Watch and Pray least ye fall or enter into *Temptation*, of being easie or luke-warm, or to begin to wax wanton against Christ,

1 Tim. 5. 11. And so espouse to your selves any carnal Intrest, or false Liberty, which leadeth down to the Chambers of *Death* and *Hell*, *Prov. 7. 27.*

And therefore believing, that I am in Conscience obliged both to God and Man, and made willing, as a *warning* unto *All*, here to Insert and Publish this following *Testimony*. A

*A Copy of the Paper
sent to Nottingham,
the 21st. of the 7th.
Month, 1697.*

*To all tender and upright-
hearted Friends in Not-
tingham, and Nottin-
ghamshire, James Jack-
son sendeth Greeting, in
the Love and Fear of God
which abideth unchang-
able for ever.*

M*Y Dear Friends, whereas
by my sinful Prevarica-
tions, and publick Revolt, the
Glorious Name of the Lord, and
his ever blessed Truth, hath
been*

been greatly dishonoured: his holy Spirit, together with yours, exceedingly grieved; besides the manifest occasion of Stumbling, Offence, and Perjudice, hereby given to the World.

And now, (through the infinite Goodness and Mercy of God in *Jesus Christ*) being brought into the weighty sence of his righteous Judgments, and just Displeasure for my Transgressions and Backslidings; feeling also, the operation of his mighty Power, in the fresh Visitations of his Love, renewing and reviving his own blessed Work upon my Heart; whereby he hath made me (as at first) to look unto him whom I have Pierced, and with shame and contrition, to yeild unto, and fall under those very same Pricks and

and Divine Reproofs, against which I have too too long kicked.

In the living fence hereof, I am constrained to declare unto you, and am not ashamed to Publish unto the World, how abundantly Good, and Gracious, the Lord hath been, and is to me, who after all my Provocations and Ill requitals, hath once more in the way of his Judgments, extended Mercy; and as a God that waits to be Gracious hath given me a repenting, broken, and returning frame of Heart, filled with Self-condemning and Self-abhorring resentments; and (withal) raised in me a living hope, that as he hath seen all my Wanderings, and perverseness of my ways, he will also pity and heal me, and restore Comforts to me and

to you, my Mourners; according to that precious Word, *Isa.* 57. 15, 16, 17, 18.

Neither can I here omit, to make my sincere and thankful Acknowledgements for the many repeated *Testimonies* of your tender Care and Christian-like Dealing with me; watching over me, administering wholesome and seasonable Admonitions, faithful and compassionate Reproofs; and lastly, righteous and just Censures. All which, (as to me) I own were very necessary; and as from you, the products of Love and Faithfulness. The favour thereof, hath ever since (by times) affected my Heart with warm Inclinations to love you, and secret Motions to return (with the *Dove*) into the *Ark*, back again unto you, *Hos.* 2. 7.

And

And also, in tender Love and Faithfulness, I cannot but warn and beseech, those, who in any measure or degree have swerved from the pure path of Holiness and Selfdenial; whose Hearts are privy to any secret allowance of *Sin*, or inward declinings or decay from your first Love, that ye make haste, and delay not; but immediately look up unto *Jesus* (as they in the *Wilderness* to the *Brasen Serpent*) Oh! linger not, dally not with *Sin*; nor take liberty to defer from mine or any others evil Example, least hardness come, through the deceitfulness of *Sin*; who knows how soon the Day of Visitation may be over, the strivings of Gods Spirit cease, and the Door of Mercy be shut. And as for my part (tho' I can truly say,

say, the Lord hath preserved me from the Spirit of Envy, and Prejudice, (the usual Companions of *Apostacy*) yet I must ever pray, that none who have known the *Truth*, may have the like occasion to feel the bitter Pangs, Terrors, and Difficulties, which attend a deferred return.

And Ye, who have abode Faithful, and continued in your first Station; knowing that all your Strength and Sufficiency is of Grace: Put on, as the *Elect of God*, Bowels of Mercy, and Pity; sustaine the Weak, and pray for Us, and all that have tasted of the *Good Word of Life*, and the *Powers of the World to come*; that we, together with you, may be Preserved, and persevere in that Liberty wherein the *Truth* doth
set

set us free; and *there* abiding,
may keep our Dominion, in the
Authority of *Truth*, over the
Lusts of the Flesh, the *Lusts of*
the Eyes, and the *Pride of*
Life.

And to conclude, with the
humble Expression of Nebuchad-
nezzar, (in the like case) *Dan.*
4. 37. I Praise, and Extoll, and
Honour the God of Heaven, all
whose Works are Truth, and his
Ways are Judgment, and they
that walk in Pride, he is able to
Abase.

James Jackson.

THE END.

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